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The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—James Freeman Clarke.

VOL. I.

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No. 1.

THE CHEERFUL LETTER.

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THE CHEERFUL LETTER.

What do we want to do? What is the object of our little paper?

First, our object is to bring a word of cheer and comfort to the lonely and sorrowful in every part of our country that we can reach, not only to those who are "shut in" by illness, which is the beautiful work of the "Shut-in Society," but to all whose lives will be brightened and strengthened by sympathy and friendship. Our message is to the sick and suffering, and to others as well.

It is to lonely women, leading a solitary life on ranches and prairies.

It is to the friendless and homeless in city or country.

It is to young girls whose daily work leaves them little opportunity for study, and who yet feel the need of something in the way of reading more systematic than a casual glance at papers or stories.

It is for the busy housekeeper and the hard-worked mother of a family who craves some of the opportunities for self-culture that those who have more leisure enjoy.

It is for those young mothers who feel all the responsibility of their sacred charge, and desire opportunities for taking counsel

with others and for reading helpful books. It is for those who live far from churches and Sunday-schools. Nothing can wholly take the place of the church; yet we hope to do something toward supplying this want also.

It is also for those who have a *superfluity* of all these things which others need. We hope to be a medium of communication. Some women have time, opportunity, for study, plenty of books, magazines, and papers, and want to share out of their abundance with those who are less fortunate. Our "Book Club Department" will be a help to those who give and those who receive.

In the "Educational Department" of our magazine the Correspondence Class will be an important feature. We hope to keep always in our pages both a religious and a secular Correspondence Class, choosing subjects for study in accordance with what is most desired by readers. We shall also have interesting articles on literary subjects. Some sketches of the "Waldenses" have already been promised us. We hope to add articles on natural history, and perhaps a correspondence class in some branch of natural science.

ALL SOULS ARE MINE.

1. All souls belong to God and to goodness by creation. God has evidently created every soul for goodness. He has carefully endowed it with indestructible faculties looking that way. Every soul has an indestructible idea of right and wrong, producing the feeling of obligation on the one hand, of penitence or remorse on the other. Every soul has the tendency to worship, to look up to some spiritual Power higher than itself. Every soul is endowed with the gift of freedom, made capable of choos-

ing between life and death, good and evil; every soul is endowed with reason, with a capacity for knowledge, and especially is every soul endowed with the faculty of improvement, of progress.

Compared with the capacities and powers which are common to all, how small are the differences of genius or talent between man and man! Now, suppose that we should see in the midst of our city a building just erected with care and cost. Its foundations are deeply laid, its walls are of solid stone, its various apartments are arranged with skill for domestic and social objects; but it is unoccupied and unused. We do not believe that its owner intends it to remain so: we believe that the day will come in which these rooms shall become a home, in which these vacant chambers shall resound with the glad shouts of children and the happy laughter of youth, where one room shall be devoted to earnest study, another to serious conversation, another to safe repose, and the whole be sanctified by prayer. Such a building has God erected in every human soul. One chamber of the mind is fitted for thought, another for affection, another for earnest work, another for imagination, and the whole to be the temple of God. It stands now vacant, its rooms unswept, unfurnished, awakened by no happy echoes; but shall it be so always? Will God allow this soul, which belongs to him, so carefully provided with infinite faculties, to go wholly to waste? The man who buried his Lord's talent was rebuked: will God bury his own talent, having made the soul for himself? Will he let it remain hidden in the earth by not putting it to use and educating it in the course of his Providence?

2. No: God, having made the soul for goodness, is also educating it for goodness. The soul, which belongs to God by creation, will also belong to him by education and culture.

We send our children to school,—to the primary school, to learn to read and write, to the grammar school, perhaps to an academy, perhaps to college; we put them to learn a trade or a profession,—and then we say we have given them an education. Meantime, we do not see how God is educating them, and educating us, too, in this his great school,—the world. The earth is God's school, where men are sent for sev-

enty years, more or less, to be educated for the world beyond. All souls are sent to this school; all enjoy its opportunities. The poor who cannot go to our schools; the wretched and the forlorn, who, we think, are without means of culture,—are perhaps better taught than we are in God's great university. The principal teachers in this school are three,—nature, events, and labor. Nature receives the new-born child, shows him her picture-book, and teaches him his alphabet with simple sights and sounds. She has a wonderful apparatus, and teaches everything, and illustrates everything by experiments. She lets him handle wood, water, stones, shows him animals and birds, insects and fishes, and so familiarizes his mind with a fixed order, with permanent law, with cause and effect, substance and form, space and time. Happy are the children who can go the most to Mother Nature and learn the most in her dame school! The little prince was wise who threw aside his fine playthings, and wished to go out and play in the beautiful mud.

The next teacher in God's school is labor. That which men call the primal curse is, in fact, one of our greatest blessings. Those who are called the fortunate classes because they are exempt from the necessity of toil are, for that very reason, the most unfortunate. Work gives health of body and health of mind, and is the great means of developing character. Nature is the teacher of the intellect, but labor forms the character. Nature makes us acquainted with facts and laws; but labor teaches tenacity of purpose, perseverance in action, decision, resolution, and self-respect. The man who has done a day's work well respects himself, has contentment in his heart, and knows himself, however humble his sphere, to be in that sphere essential. It is bad that men should be overburdened or broken by toil, bad that children, whom God has sent to his school of nature, should be sent too early into the school of work; but the necessity of daily labor is a gift to the race, the value of which we can scarcely estimate. If only a few were allowed to work and the mass of men were condemned to idleness, the world would be a pandemonium and life a curse; but it is a gift to all, a means of education for all souls.

Then comes the third teacher,—those

events of life which come to all, joy and sorrow, success and disappointment, happy love, disappointed affection, bereavement, poverty, sickness and recovery, youth, manhood, and old age. Through this series of events all are taken by the great teacher,—Life. These diversify the most monotonous career with a wonderful interest. They are sent to deepen the nature, to educate the sensibilities. Thus nature teaches the intellect, labor strengthens the will, and the experiences of life teach the heart.

For all souls God has provided this costly education. What shall we infer from it? If we see a man providing an elaborate education for his child, hardening his body by exercise and exposure, strengthening his mind by severe study, what do we infer from this? We naturally infer that he intends him for a grand career. If he knew that his son had a mortal disease which would take him away before maturity, would he subject him to this severe discipline? Then, when God disciplines us by severe toil and sharp sorrow, we may believe that he is forming us for a great career by and by.

3. Again, all souls belong to God by redemption. The work of Christ is for all: he died for all, the just and the unjust, that he might bring them to God. He came to reconcile all things unto God. Christ did not die for the great and the distinguished only, nor for the good and pure only, but for the most humble, neglected, and forlorn. The light streaming from his cross reveals in every soul a priceless treasure, dear to God, which he will not willingly lose. The value of a single soul in the eyes of God has been illustrated by the coming of Jesus as in no other way. The recognition of this value is a feature peculiar to Christianity. To be the means of converting a single soul, to put a single soul in the right way, has been considered a sufficient reward for the labors of the most devoted genius and the ripest culture. To rescue those who have sunk the lowest in sin and shame has been the especial work of the Christian philanthropist. To preach the loftiest truths of the gospel to the most debased and savage tribes in the far Pacific has been the chosen work of the Christian missionary. In this they have caught the spirit of the gospel. God said, "I will send my Son." He chose the loftiest being

for the lowliest work, and thus taught us how he values the redemption of that soul which is the heritage of all.

Now, if a man, apparently very humble and far gone in disease, should be picked up in the street, and sent to the almshouse to die, and then if immediately there should arrive some eminent person—say the Governor or President—to visit him, bringing from a distance the first medical assistance, regardless of cost, we should say, "This man's life must be very precious: something very important must depend upon it." But now this is what God has done, only infinitely more, for all souls. He must, therefore, see in them something of priceless value. He does not wish to lose one. We are willing recklessly to injure or ruin our own soul for the most trifling gratification; but, in so doing, we destroy that which belongs to God and which he prizes most highly.

4. Lastly, in the future life, all souls will belong to God. The differences of life disappear at the grave, and all become equal again there. Then the outward clothing of rank, of earthly position, high or low, is laid aside; and each enters the presence of God alone, as an immortal soul. Then we go to judgment and to retribution. But the judgments and retributions of eternity are for the same object as the education of time: they are to complete the work left unfinished here. In God's house above are many mansions, suited to every one's condition. Each will find the place where he belongs; each will find the discipline which he needs. Judas went to his place,—the place which he needed,—where it was best for him to go; and the apostle Paul went to his place,—the place best suited for him. The result of life with one man has fitted him for glory and honor: another is only fitted for outer darkness. But each will have what is best for him. We may throw ourselves away, but God will not throw us away. We belong to him still, and he "gathers up the fragments which remain, that nothing be lost." In order to become pure, we may need sharp suffering; and then God will not hesitate to inflict it. In the other life, as in this, he will chasten us, not for his pleasure, but for our profit, that we may be partakers of his holiness. It is thus that God's love for the soul and

its worth appear eminently in that he will not let us destroy ourselves. When we pass into the other world, those who are ready and have on a wedding garment will go in to the supper. They will find themselves in a higher state of being, where the faculties of the body are exalted and spiritualized and the powers of the soul are heightened, where a purer truth, a nobler beauty, a larger love, feed the immortal faculties with a divine nourishment, where our imperfect knowledge will be swallowed up in larger insight, and communion with great souls in an atmosphere of love shall quicken us for endless progress. Then faith, hope, and love will abide,—faith leading to sight, hope urging to progress, and love enabling us to work with Christ for the redemption of the race.

"All souls are mine!" Blessed declaration of the God-inspired Ezekiel! All souls,—of the great and the humble, the rich and the poor, the wise and the ignorant, the king and the slave, the pure child and the abandoned woman, the soul of Saint John and the soul of Judas Iscariot,—all belong to God. He will take care of what is his: he will leave no child orphaned. Those who are trodden down and forsaken in this world,—he watches their sorrowful lives, and will cause them to bring forth fruit at last. The hardened and selfish worldling who mocks at the higher law and knows no rule but his own miserable rule of temporal expediency,—God will teach him yet to know and revere immortal truth and heavenly virtue.

Thus does God love all souls with a universal, unwearied, untired affection; thus did Christ love all souls, gathering around him, by his deep interest, in that vital centre of life, the publicans, Pharisees, and sinners, the pious and the profane. And thus, if we are Christians, we shall love all souls, calling no man common or unclean, believing in the brotherhood and sisterhood of the race, finding something good in every one,—a vital seed of nobleness in the most deadened bosom; and, in thus loving other souls, our own souls will be blessed. While we forget ourselves, God will remember us. While we seek to save others, we, too, shall be safe.

Let us rejoice, friends, in these great hopes. Let us bless God for his creating,

educating, and saving love. Let us rejoice that the lost souls—lost to earth, lost to virtue, lost to human uses here—are not lost to God; that he still holds them in his hand. Let us rejoice in the great communion of souls, saints and sinners,—one great family, to be led by Christ to his Father. And let the humble ones of earth, forgotten by men, know that they are remembered by God,—the nameless martyrs, the uncelebrated lives, all recorded in the Great Book above.—*From "The Hour which Cometh," by James Freeman Clarke.*

THE STILL HOUR.

HE CHOSE THIS PATH FOR THEE.

He chose this path for thee,
No feeble chance, nor hard, relentless fate:
But love, his love, hath placed thy footsteps here;
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear,
Yet tenderly he whispers, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well he knew sharp thorns would tear
thy feet,
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou would'st meet,
Knew how thy faith would falter, day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee,
E'en while he knew the fearful midnight gloom
Thy timid, shrinking soul must travel through,
How towering rocks would oft before thee loom,
And phantoms grim would meet thy frightened
view;
Still comes the whisper, "My beloved, I see
This path is best for thee."

He chose this path for thee,
What need'st thou more? This sweetest truth
to know,
That all along these strange, bewildering ways,
O'er rocky steeps and where dark rivers flow,
His loving arms shall bear thee "all the days."
A few steps more, and thou thyself shalt see
This path was best for thee.

—Selected.

AS CAREFULLY as a mother arranges the room where her child will pass the day does God prepare each hour that opens before me. Whatever has to be done, it is his will that I should do it; and, in order that it should be done well, he provides the necessary time, intelligence, aptitude, and knowledge.

Whatever of suffering presents itself, he expects me to bear it, even though I may not see any reason for it; and, if the pain be so sharp as to call forth a cry, he gently whispers, "Courage, my child; for it is my will!"

If anything occurs to hinder my work, if anything goes contrary to my plans and projects, he has ordained it so, on purpose, because he knows that too much success would make me proud, too much ease would make me slothful, and he would teach me that the road to heaven is not *success*, but *labor and devotion*.

With such thoughts as these, all rebellion is hushed. With what peace, what joy, our work may be begun, continued, interrupted, and resumed!

With what energy we reject those enemies that assail us at every hour,—idleness, haste, preoccupation, want of perseverance under difficulties!

Does the past sometimes rise up to trouble me with the thought of the many years spent without God?

Ah! no doubt the shame and grief are sharp and keen; but why need they disturb my peace of mind?

Has not God promised his pardon to all who truly repent? Have I made a full confession and entire submission? And am I not willing to fulfil whatever I am required, in God's name, to do for the future?

Does the future in its turn seem to frighten me? I smile at the foolish fancies of my imagination. Is not my future in God's hands?

What, when all that will befall me tomorrow, next year, ten years, twenty years hence, is ordained by him, shall I distress myself with the thought that it may not be good for me?

Lord, be thou my guide, and choose my lot, as may seem best to thee!—*Gold Dust*.

Be it ours to doubt the glooms and not the glory of our souls, to lie low beneath the blinding cloud, and simply cry, "Lord, that I may receive my sight."—*Martineau*.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Nor is there blessedness like theirs?

—*Tennyson*.

THE BIBLE CLASS.

We propose this year that the Bible Class shall be a class in the study of the New Testament. According to the wishes of students, we will study either the Gospels or the book of Acts. Will those who desire to join such a class send us their names as soon as possible? We should like to have most of the names before July 1, but will cordially admit any one whose name is offered before October 1, as the lessons during the summer will be preliminary.

The method will be as follows:—

A list of questions will be printed in every number of the paper. Students will write answers to these questions (or to as many as they are able to answer), and mail them to "*The Cheerful Letter*, Bible Class, 141 Franklin Street, Boston, care Geo. H. Ellis." In a later issue of the paper these answers will be reviewed, questions of students answered, and difficulties explained. We hope to print in the paper the best answers of students.

We trust that no one interested in this course will be deterred from joining it by want of books; for we shall try to have each question answered either by the students themselves or, when these do not cover the ground sufficiently, by an article written for the purpose. Moreover, we hope that in many cases the lack of books will be supplied through our Book and Magazine Club. The books which we shall from time to time suggest as useful to students of the New Testament are not *essential*; for, by one method or another, we shall try to supply the want to those unable to obtain books.

QUESTIONS FOR JUNE.

1. What is meant by the phrase "New Testament"? Where did the word come from? Is any other word preferable? If so, why?

2. Where did our English New Testament come from? From what language was it translated? Where and how? How far can we rely on the translation as accurate and good?

3. What Greek text was used by our translators? Where did they obtain it?

4. Where was the New Testament, before the art of printing was discovered in 1450?

How was it taken care of during all the previous centuries? What manuscripts of the New Testament still exist, and of what antiquity?

5. What do we mean by the *genuineness* and what by the *authenticity* of the New Testament? (See Webster's "Dictionary.")

6. What writers of the fourth century quote the New Testament? What writers of the third century? What of the second century?

7. What apocryphal Gospels or Epistles are there? and how known to be apocryphal? How distinguished? External and internal evidences.

An answer (showing thought and interest) to any of these questions—even *one*—will qualify any one to become a member of this class.

There is no limitation as to age.

There is no fee required.

Students are requested to send in their names and answers by July 1, if possible.

Manuscripts will be returned if postage-stamps for the purpose are enclosed. Otherwise they will be destroyed (unless kept for publication in the paper).

Please write, name and full address distinctly on the manuscript.

THE STUDY CLASS.

By way of testing the wishes of our correspondents, we will suggest as a subject for the secular study class a course on "American History." It will be especially interesting to take up this study during this anniversary year, and another advantage is that the requisite books are not very difficult to obtain.

The method will be very nearly the same as that employed in the Bible Class:—

1. Questions printed in every number of the paper.

2. Answers sent in by students within a month from the date at which the questions are issued.

3. The answers of students will be reviewed and criticised in the number that next follows the date at which they are sent in. That is, answers received by September 1 will be reviewed in the October number.

4. A selection from the best answers by students will be printed in the paper.

5. No fee is required, and there is no limit as to age.

6. All who desire to join such a class are requested to send their names to us before July 1; but we shall continue to admit students until October 1.

Address "*The Cheerful Letter*, Class in American History, care Geo. H. Ellis, 141 Franklin Street, Boston, Mass."

THE BOOK AND MAGAZINE CLUB.

This department is intended as a medium for those who have books and magazines to lend or give and for those who desire to receive them. It is specially meant for those who live at a distance from libraries, who own few books and cannot afford to buy them. The following suggestions may be of service:—

In asking for books, state distinctly for what book you have a preference. If, for instance, you would like a copy of "Uncle Tom's Cabin," ask for that book. If you say, "Any good novels," you may receive three or four copies of one book.

Wherever an address and postal-card is enclosed with a book, answer the sender as soon as possible, acknowledging the receipt of the volume. It is very discouraging not to know whether the book is received or not.

State also whether you wish the book given to you or are able to send it on to another reader. Make it clear whether you will send it to any one indicated by the giver, or merely undertake to give it to some one else when you have read it.

If the book is *lent* you, do not keep it *more* than a month. It is not fair to those who are waiting for it to keep a book several months.

If a list of printed names is pasted in a book, that it may be sent from one reader to the next, do not fail to send a postal-card to the lender, both when you receive it and when you send it on. A busy person cannot write constantly to ask, "Have you received that book?" and yet feels under obligations to see that all those receive it to whom it has been promised.

To Givers and Lenders.—When you see in our paper a request for some particular book, do not send that book to the asker,

but send a postal-card to "*The Cheerful Letter*, Book Club," saying that you have that book to give. Else Mrs. Smith will receive ten copies of "*Uncle Tom's Cabin*," and Miss Jones, who asks for it in the next number, none.

It is a good plan to offer by name and personally the books and papers you have to give, as thus: "I have several copies of 'Robert Falconer' which I will give to any one who is remote from libraries. Address (Miss) Mary A. Smith, No. — Street, Boston, Mass.;" or, "I have a copy of 'The Schöenberg-Cotta Family' which I will lend to ten or twelve readers, who will each undertake to send it to the next in order." In this latter case, a list of the names must be printed and pasted in the book. Mention the amount of postage.

In case you have books and magazines to give or lend, we shall be glad to print a note offering and describing them in this department.

Will any one who has any of the following magazines to give, *monthly*, after reading them, write to us?—we will then give a name to the writer, that the periodical may be sent directly from her to the receiver—the *Harper's Monthly*, the *Century*, the *New England Magazine*, *Babyhood*, the *Atlantic Monthly*, *Babyland*, the *Pansy*, the *Popular Educator*, the *Housewife*, the *Ladies' Home Journal*. Weeklies to be sent in the same way,—the *Christian Register*, the *Christian Union*, the *Housekeeper's Weekly*, *Harper's Young People*.

Will those who would like to receive these periodicals or any others write to us, stating which they prefer? These requests and offers will be printed in this department.

Those who have files of old magazines are invited to offer them in the same way. Mention year or years of which you have complete files.

Invalids who would like old numbers of papers from which to cut the available material for scrap-books are invited to write to us. There is a surprising amount of interesting matter—stories, poems, sermons, stories for children—in the columns of old papers; and charming collections, either miscellaneous or of one sort, as a volume of poetry, a volume of stories for children, anecdotes of animals, etc., may be made from these.

The following books are suggested as excellent reading for shut-in invalids, or, indeed, for any one: "*The Schöenberg-Cotta Family*," Mrs. Charles; "*Stepping Heavenward*," Mrs. Prentiss; "*In His Name*," Rev. E. E. Hale; "*Uncle Tom's Cabin*," Mrs. H. B. Stowe; "*The Chaplet of Pearls*," C. M. Yonge; "*The Heir of Redclyffe*," C. M. Yonge; "*The Daisy Chain*," C. M. Yonge; "*Heart's Ease*," C. M. Yonge; "*David Elginbrod*," George MacDonald.

I have several copies of "*Uncle Tom's Cabin*," which I shall be glad to send to any shut-in invalid or to one who is not near a library, and finds it difficult to obtain books. Address (Miss) Alice Cheever, 557 Boylston Street, Boston, Mass.

I will send a copy of "*Stepping Heavenward*" to any one who desires it, and who is remote from any library where it can be obtained. Address (Miss) L. Freeman Clarke, Jamaica Plain, Mass. N. B.—In writing, *mention* that it is "*Stepping Heavenward*" that you want, as I have offered other books in another paper.

THE MOTHERS' COUNCIL.

We invite mothers of all ages to join us here, but especially *young* mothers, to form a club for mutual council and helpfulness. When any member of this circle desires books, the "Book Club Department" will perhaps be of service. We cordially invite questions and answers to questions from all interested in this most important of all subjects, how to make children healthy, obedient, truthful, pure-minded, honorable, and upright, so that their lives may be a blessing to all who know them.

Perhaps a good practical way to draw out the best thought on these themes would be to suggest a question each month and select the best answers to print. Will those mothers who like this idea furnish us with some questions? *Practical* subjects are preferable. Meantime, dear friends, read Jacob Abbott's "*Gentle Measures in Training the Young*." If you cannot buy it, ask, through our Book and Magazine Club, some one to lend it to you.

TALK BY THE FIRESIDE.

A little talk by the fire in the twilight ends the day pleasantly, does it not? But at this season the piazza begins to be more attractive than the fireside.

This department is intended for everything not included under other heads: questions, ethical, social, literary, or domestic; topics of the day; new books; subjects not quite serious enough for the rest of the paper,—anything, in short, that interests any one.

At this lovely, blossoming period of the year, when the fairest month of all the twelve is calling to us with her thousand sweet voices, we can hardly dwell on anything sad or serious. When our "little brothers of the air" are flashing in the sunshine between us and the blue vault above, and the fruit-trees are "heaped with bloom and scent," and so many of us are looking forward to that rest on the heart of nature which makes all things new for us and gives us strength and courage for another year of hard work, for the minute the old things have passed away.

How the sweet words of poets and divine souls of all the centuries speak for us now, expressing the thoughts and feelings that are stirring in us, and that we can scarcely stammer! When the waves—those joyous playmates of our childhood—are calling to us, something murmurs in our hearts, "The sea is his, and he made it!" How we thank the Friend whose love finds speech in that gift of fragrant blossoms! "And shall we have no swelling heart, no tearful eye for Him who gave us *all* the flowers?" And this beautiful world—prepared for us so carefully, so filled with all that is fair and sweet, so *crowded* with treasures of nature and science, all for us—is only the *first* of the many mansions of beauty and glory through which that loving hand will lead us.

Then comes the sad minor strain, when we think of those for whom so much of this that we enjoy every day is as if it were not. We feel then as if we would gladly give up our own share to bring even a little to those who can only receive it through another, and at second hand.

Dear friends and sisters, we who have so much, shall we not consecrate our blessings,

and sanctify this gift of God's beautiful summer by sharing with those who are cut off from it? In *some* way let us bring some brightness to lives that are darkened and saddened, and let us keep in our hearts the thought,—

"Not what we *give*, but what we *share*:
The gift without the giver is bare."

MISCELLANEOUS: QUESTIONS AND ANSWERS.

Some one has written to ask whether cuttings from papers may be of use in this "Cheerful Letter Exchange." Yes, if sent to the right person. They might be offered in the "Book Club"; and those who are making scrap-books will answer if they desire them.

"Do you want people to offer to write letters to invalids?"

Yes: let every one who would like to correspond with an invalid or with *any one* who wants a correspondent, write to *The Cheerful Letter*. And let those who would like to receive such letters write also. In that way they will come into communication.

"Have you subscribers enough for your paper?" Not nearly enough. We have had enough subscribed to publish three or four numbers. But, to establish the paper permanently, we want about five hundred more subscribers.

Send *subscriptions* to the care of Miss F. L. Close, 25 Beacon Street, Boston, Mass. Fifty cents a year. Address "*The Cheerful Letter*."

Some subscribers have asked whether we are to have articles on the natural sciences or a class in any branch of natural history. It depends on the wishes of subscribers. Will all those who desire such a class or such articles send us their names? Address "*The Cheerful Letter*, care Geo. H. Ellis, 141 Franklin Street, Boston, Mass."

Please notice that *subscriptions* for the paper are sent to Miss F. L. Close, 25 Beacon Street, Boston. Letters to the paper, or anything to be inserted, may be addressed for the present to the "Publisher of *The Cheerful Letter*, care Geo. H. Ellis, 141 Franklin Street, Boston."